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Book Reviews of Human Sexuality: New Directions in American Catholic Thought: A Study Commissioned by the Catholic Theological Society of America, by Anthony Kosnik, Chairperson, William Carroll, Agnes Cunningham, Ronald Modras, James Schulte - Issues in Brain / Behavior Control, edited by W. Lynn Smith, Ph.D. and Arthur Kling, M.D., - Artificial Insemination, by Wilfred J. Finegold - Human Experimentation and the Law, by Nathan Hershey and Robert D. Miller - Who Shall Live? The Dilemma of Severely Handicapped Children and Its Meaning for Other Moral Questions, by Leonard J. Weber

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## *Human Sexuality: New Directions in American Catholic Thought*

A Study Commissioned by the Catholic Theological Society of America.

Anthony Kosnik, Chairperson, William Carroll, Agnes Cunningham, Ronald Modras, James Schulte.

Paulist Press, New York/Paramus/Toronto, 1977. xvi + 322 p., \$8.50.

Although this work was commissioned by the Catholic Theological Society of America, it is necessary at the outset to stress that it is not to be considered a work of the Society as a whole. In fact many of the members of the Society who have read the book are vigorously opposed to it and several, including the undersigned, are currently engaged in the preparation of a study of human sexuality that will differ considerably in its presuppositions and conclusions. The book is to be considered simply the work of its five authors; the positions taken in it must be judged in the light of the evidence and arguments used in their support.

In the first three chapters the authors briefly review the biblical and traditional Christian understanding of human sexuality and evidence from empirical sciences. In the fourth chapter they outline a theology of human sexuality and a methodology for appraising sexual behavior, and in the fifth chapter they offer pastoral guidelines for evaluating specific areas of both marital and extramarital sexuality.

On the basis of their understanding of human sexuality and of a proper moral methodology, the authors argue that contraceptive intercourse can be morally good (p. 126 ff), that artificial insemination by a donor is justifiable (p. 139) that masturbation is simply a symptom capable of many meanings (p. 219 ff) that homosexual genital relations can be morally good (pp. 209-218). They reject the view that every genital sexual act outside the marital covenant is immoral and argue that "loving, responsible sexual intercourse of a couple about to be married" ought to be considered simply as "preceremonial" and not as "premarital" (pp. 155-166). Although they issue some misgivings about adultery, swinging, mate-swapping, and bestiality (cf. pp. 148-149, p. 229), the authors are "open" to the idea that adultery and mate swapping could be morally right (pp. 148-149), and infer that if heterosexual "outlets" are not available, even bestiality might be permissible (cf. p. 230).

I think it is most important, in this review, to focus on the authors' understanding of human sexuality and their moral methodology, for it is by doing so that we can see how they reach their conclusions. I also wish to comment briefly on the biblical and historical sections of the work in order to note some serious shortcomings here.

The authors believe that sex must be seen as a "creative growth toward integration." For them sex is creative and integrative (cf. pp. 86-95). In advancing this understanding of human sexuality, the authors recognize that they are "moving beyond" an older view that saw sex as procreative and unitive, that is life-giving and love-giving. Their new definition of sexuality is both important and inadequate. It is important because it paves the way to the conclusions they reach. It is seriously inadequate because it ends up in severing the bond between the procreative and the unitive dimensions of human sexuality and confuses the virtue of chastity with the reality of sex. On the authors' view, the procreative meaning of human sexuality (that is, the human sexual power to generate new human life and

to do so in an act that is, at the very same time, meant to express the human sexual power to unite two persons of different sexes in a most intimate and personal way), is totally subordinated to human creativity. It now becomes merely one "function" of human creativity, a purely biological one at that, surely of less significance than other modes of sexual creativity. I submit that this definition of human sexuality leads to the sexual suicide of which George Gilder speaks, and that it hopelessly confuses sex with the virtue of chastity. Chastity is integrative and creative; human sexuality of itself is not, whereas it is, by virtue of its very dynamism, both unitive and procreative.

This view of human sexuality is, in my judgment, a kissing cousin to the view, widespread in our culture today, that sexuality is basically "relational" in nature. This is an understanding of human sexuality that is far from the one rooted in Scriptures, the Christian tradition, and Vatican II. The authors' attempts to use these sources to support their view are by no means convincing and indeed pass over or ignore completely relevant biblical themes and teachings of the Church (on this, see more below).

Of itself this understanding of human sexuality goes far toward establishing the conclusions the authors reach. Coupled with the moral methodology they espouse it almost guarantees them. The authors appeal to the methodology developed by such writers as Bruno Schüller, Joseph Fuchs, and Richard McCormick (in fairness to these writers it should be noted that the authors of the book fail to take seriously the rule strengthening rules the latter insist upon). This is a methodology that in my judgment and in the judgment of many others (e.g., Germain Grisez, Paul Ramsey) is consequentialistic in character and in addition, unduly minimizes the significance of human acts, putting far too much stress on long-range patterns of behavior and attitudes. This methodology rejects the view that there are any inherently evil acts and holds that one can never discover the meaning of an act without taking into account the agent's intention and circumstances (cf. pp. 88-98). The authors contrast this approach with a straw man, a purely physicalistic or biologicalistic methodology that finds the human meaning of moral acts in their physical or biological structure. Nowhere do the authors seriously confront the type of moral methodology common to many Catholic writers and developed so brilliantly today by Paul Ramsey — a methodology that seeks to discover the objective features or truth-making factors that give to a human act its moral meaning and sees some acts (e.g., choosing to have sexual union with a beast or the spouse of another person or choosing to use public funds to pay one's mistress) as simply the kind of human acts that a human person ought not freely choose to do because of what they have to say about the person.

In developing their positions the authors fail to do justice to Scripture and tradition. If a reader familiar, for instance, with Pierre Grelot's splendid *Man and Wife in Scripture*, reads the section on Scripture, he will see what I mean. It is most remarkable that the authors pass over in silence the beauty and significance of Paul's teaching in 1 Corinthians 6, for instance. In discussing medieval views the authors erroneously attribute to Aquinas an almost purely procreative view of sex. They do not let their readers know that Aquinas and other medieval theologians explicitly related marital intercourse to the good of *fides* (marital love), something surely significant (on this see Fabian Parmisano, "Love and Marriage in the Middle Ages," *New Blackfriars*, 1969).

But nowhere, in my judgment, is the prejudice of the authors more manifest than in their handling of contraception. Here they simply equate abstinence with contraception, displaying their ignorance of the difference between contraceptive intercourse and non-contraceptive intercourse. Here, too, they pooh-pooh the idea that the Pill can be abortifacient and minimize the serious side effects of this powerful drug.

In short, this work has very serious shortcomings. Its scholarship can be

severely criticized (space here allowed for only a few illustrations of shortcomings), its arguments are weak, and its conclusions are, in my judgment, fallacious. Although I am by no means qualified to comment on the use the authors make of empirical studies, it seems to me that their interpretations of empirical data are somewhat simplistic and naive, particularly if one compares their use of such data with the critical analysis of empirical research given by an author such as Ruth Tiffany Morehouse.

— William E. May  
Associate Professor of Moral Theology  
The Catholic University of America

## ***Issues in Brain/Behavior Control***

W. Lynn Smith, Ph.D. and Arthur Kling, M.D., Editors

*Spectrum Publications, New York, 1976, no price given.*

The authors of this 157 page monograph have taken on a formidable task: the elucidation and definition of controversial issues in brain/behavior control. The editors — a psychologist and a psychiatrist — have used an even-handed approach in choosing their contributors. As one of the principals in the controversy, I was glad to see my colleague, Frank Ervin, among the authors, as well as an adversary, Elliot Valenstein.

After Dr. Smith's introduction, which takes up sensitive problems including "soul searching," Dr. Joseph Bogen, a neurosurgeon, discusses some questions, assumptions and problems involved in associating dyssocial behavior with disorders of cerebral function. Then Dr. Arthur Kling, who has extensive experience in interpreting the results of focal brain lesions in experimental animals, discusses frontal and temporal lesions in members of a free-ranging monkey colony.

Dr. Ervin describes his observations in a series of patients with episodic behavior disorders who were studied for the occurrence of central nervous system disease. His studies (and mine) are criticized by Dr. Valenstein in the latter's chapter on brain stimulation and the origin of violent behavior.

Dr. Saleem Shah, from the National Institute of Mental Health, describes problems in evaluating patients with the XYY chromosomal abnormality. Drs. Robert Plutchik, Carlos Climent and Frank Ervin cite some of the results and difficulties in using various psychological and psychometric tests in the development of research strategies for the study of human violence. The last two chapters, by Roger Johnson and Robert Grimm, deal with legal and societal issues raised by innovative brain research and treatment in patients with abnormally aggressive behavior.

As a neurosurgeon reviewing this book, I am more impressed by the statements of neurosurgeon Bogen than by the arguments of psychologist Valenstein. The latter, in spite of his experimental background, seems to be an apologist for the theories of social and environmental causation of behavior and its abnormalities. His use of hearsay statements attributed to Dr. Ernst Rodin, together with extensive quotations from a work of fiction, may be acceptable in a popular newsmagazine, but weaken his argument and appear inappropriate in this monograph.

Several of the authors attempt to apply a socio-biological approach to the study of abnormal behavior. Yet the dichotomous approach of "environment only" or "brain only" is still apparent in otherwise acceptable contributions. Thus Professor Kling, in discussing the role of brain abnormalities in abnormal behavior, seems to exclude brain poisoning with alcohol as a biological factor contributing to violent acts, nor does he include in his bibliography the studies by Lee<sup>1</sup> and

McFarland<sup>2</sup> which might have changed some of his conclusions.

This book provides important background material for both medical and social scientists who are interested in the brain/behavior control controversy. While this reviewer does not agree with all of the conclusions and ideas of the authors, the book is recommended for those who are interested in hearing all sides of this complex and important public issue.

— Vernon H. Mark, M.D., F.A.C.S.

1. Lee, Joseph C., "Effect of alcohol injections on the blood-brain barrier," *Quarterly Journal of Studies on Alcohol*, 23:4-16, March 1962.

2. McFarland, Ross A., "Etiology of motor-vehicle accidents, with special reference to the mechanisms of injury," *New England Journal of Medicine*, 278:1383-1388, June 20, 1968.

## ***Artificial Insemination***

Wilfred J. Finegold, M.D.

*Charles C. Thomas, Publisher, 301-327 E. Lawrence Ave., Springfield Ill., 1976 (2nd Ed.) xiv + 141 pp., \$12.50*

The topic of artificial insemination has become increasingly significant to the wider area of Human Reproductive Engineering. Several crucial questions arise from the technological capability for freezing spermatozoa and from their artificial transference from male to female. Although the major application for A.I. is to circumvent the negative effects of various forms of sterility, there is an increasing emphasis upon its usage for eugenic reasons.

Consequently, there is a dire need for an updated report on the state-of-the-art of A.I.H. (sperm of husband origin) and of A.I.D. (sperm of anonymous donor origin) technology, as well as the social, psychological, and legal perspectives thereof. This book concentrates on A.I.D., attempting a survey of such perspectives in a style comprehensible to the layman. As such it may be sufficient, in the absence of other similar sources.

The book claims to be a "completely revised and updated" version of the first edition (1964). Unfortunately, it is not completely revised; indeed, its major deficiency is the paucity of references to recent publications. A direct comparison of the first and second editions, within twelve years apart, shows the addition of only some twelve pages, including a two-page chapter on sperm preservation and freezing and a five-page chapter on A.I.H. Some 83% of the previous references were retained; only nineteen references were added, covering the years 1965 to 1976. Result: the book was not "completely revised"; instead, the revision amounts to about 20%.

Two observations point to the inadequacy of this revision:

1. The fee for donating one's sperm in New York City was raised to \$50 (\$30 in Pittsburgh) from the previous edition's \$25 (\$15 in Pittsburgh), yet a statement that follows still claims that the donor "can earn sixty to seventy-five dollars per month," as was stated in the first edition.
2. In Chapter 9, dealing with "A.I. and the Law," the author begins by stating that there are no statutory laws regarding A.I., but then has added two paragraphs at the end of the chapter, for the second edition, referring to two such laws.

The current literature abounds with references to the legality of A.I.D., and the issues of legitimacy, informed consent, eugenics, and sex selection. The topic has serious connotations, and its mode of resolution may have an enormous impact



on future Human Engineering endeavors. So crucial is this issue to the formation of future ethical positions that this reviewer felt compelled, with some agony, to specify the book's shortcomings to the extent displayed herein.

However, even if one disregards such faults, reading the book may prove worthy of the effort, mainly for its views on some debatable statements: 1) The author prefers A.I.D. to adoption, one reason being his belief that "the genetic background of (adopted) children is generally bad." 2) He does not dispute Dr. Abner Weisman's 1942 criteria for the selection of proper donors, one such criterion being: "the donors should be men of science or medicine." (This reviewer appreciates the implication, but must reluctantly reject it.) 3) There is the assumption that if one approves of A.I.D., he is of "high moral principles" (p. 37), otherwise he is "sentimental" (p. 54). . . yet the former Dr. Alan Guttmacher, in his foreword, stated that "the author . . . is careful neither to sell nor persuade." 4) The author claims that it is perfectly safe for husbands to carry out the insemination; one might question the psychological ramifications of the practice.

Finally, one should consider seriously the accuracy of the following statement, for if it is in error, the mental suffering and anguish experienced by an A.I.D. child could well render the procedure totally unethical, no matter what the immediate advantages to a childless couple: "Unlike adoption, where a child must be informed of his relationship to the foster-parents, the inseminated youngster is not plagued by such emotional questions as, 'Who am I?' 'Where are my real parents?' and 'Why did they give me away?'"

In accordance with our ethical guidelines for truth-telling, should all children, whatever their origin, be told the nature of their conception?

— Paul R. Gastonguay,  
Department of Biology, Stonehill College

## ***Human Experimentation and the Law***

Nathan Hershey and Robert D. Miller

Aspen Systems Corp., 11600 Nebel St., Rockville, Md. 20852, 1976. 164 pages.

The current trend in the United States is to require researchers to follow more and more procedural steps before they are permitted to use human subjects. The primary moving force behind this trend is the Department of Health, Education and Welfare, and the primary institution responsible for implementing this policy has been the Institutional Review Board (IRB). As the number of studies involving human subjects increases, and more reports are issued by the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, it is likely that the required procedures will become even more elaborate. At some point, which we are undoubtedly nearing, such procedures will either reach diminishing returns or become counterproductive. We will then be forced to re-evaluate the roles of IRB's and hopefully focus attention at the point where it will do the most to protect the rights of subjects — the actual consent transaction between subject and researcher.

In the meantime, however, there are specific regulations to contend with. This volume has been prepared as a guided tour through current federal regulations for "investigators, members of institutional review boards, and institutional administrators with responsibility for research with human subjects." After a brief introductory chapter, the book focuses one chapter on each of these three types of individuals, outlining the relevant regulations and suggesting model procedures that should be followed to comply with the regulations. These three chapters,

which are the heart of this volume, cover 90 of the book's 164 pages. The remaining materials are all essentially appendices consisting of a sampling of various types of primary documents.

The book is what it purports to be: a handbook for the individuals involved in the research process. Occasionally it is more, suggesting ways in which institutions can go beyond current regulations to enhance the protection of subjects (e.g., providing each subject with a copy of the consent form, monitoring the actual performance of the research, and providing indemnification insurance for the injured subjects). Throughout this clear, concise and accurate description of the federal regulations the authors note that problem cases should always be referred to the institution's attorney for resolution. The future, however, does not rest on present regulations, but will require a re-definition of the "problem" of research on human subjects, and new approaches to obtaining consent from them. Such fundamental concerns are beyond the scope of this brief handbook.

This is a well-written handbook for the institutional researchers, members of IRBs and grant administrators, and all of these people should read it and have it available as a handy reference. It is unfortunate that the 90 page core of the book could not be published in pamphlet or paperback form so that it could be economically distributed to all involved in research.

— George J. Annas, J.D., M.P.H., Director  
Center for Law and Health Sciences, Boston University

## ***Who Shall Live? The Dilemma of Severely Handicapped Children and Its Meaning for Other Moral Questions***

Leonard J. Weber

Paulist Press, 1865 Broadway, New York, N. Y. 10023, 1976. 138 pp., \$3.95 (paper).

This small book is a careful and helpful ethical analysis. The author provides a methodical survey of viewpoints, and then adds a well-framed suggestion for synthesis and compromise.

The first chapter is devoted to background, and the second to ethical context for the discussion. Weber begins here, and continues throughout, to insist that discussion of selective treatment of severely handicapped children can be fruitfully pursued only in conjunction with arguments about the related issues of abortion and euthanasia.

David Smith, Joseph Fletcher, Warren Reich and Richard McCormick have written notable articles on the question "Who shall live?" Chapter three consists of a well-balanced summary of their positions. Weber is to be commended, particularly, for calm and courtesy in rejecting Fletcher's ridiculous position that "a (child with) Down's (syndrome) is not a person" (reviewer's parentheses). Such a statement could not be made by anyone who has ever approached one of these people with even a modicum of compassion and humility.

In the fourth chapter Weber assesses "the moral climate" and explains why he prefers an analysis based on "sanctity of life" rather than "quality of life." He applies this analysis to the establishment of guidelines for treatment/non-treatment of the severely handicapped child. Weber holds for the ordinary/extraordin-

ary distinction in face of increasing skepticism about its continued usefulness.

Chapter five concentrates on the decision-making process. Weber makes a convincing case for the parents having central responsibility, while doctors and other helpers take pains to support, inform, encourage — but not to impose — decisions. I share this conviction. In fifteen pages, he provides the most lucid and attractive discussion of this important issue that I have seen anywhere in bioethics literature.

Reflections on the role of law, and the complex relationship of law and morality, make up the final chapter.

Weber's ethical foundation is a modified formalism: he begins with the duty to preserve innocent life, and then considers the possible consequences of various approaches to the problem of the severely handicapped child.

His writing style is somewhat colloquial (the reader is frequently "looking at" arguments), with occasional lapses into the use of "we" when he really means "I." More importantly, Weber betrays a lack of understanding of the biological basis of handicaps and birth defects; four or five references to genetics are vague, imprecise and misleading.

Nevertheless, *Who Shall Live?* is an excellent ethical/moral study of a crucial and timely question. It will be useful as a resource for students at all levels for adult study groups, and for individual doctors, clergy persons, right-to-life advocates, and others involved in the problems it addresses.

— Robert Roger Lebel, S.J.  
Kennedy Fellow in Medicine, Law & Ethics  
University of Wisconsin—Madison

## Current Literature

*Material appearing below is thought to be of particular interest to Linacre Quarterly readers because of its moral, religious, or philosophic content. The medical literature constitutes the primary, but not the sole source of such material. In general, abstracts are intended to reflect the substance of the original article. Contributions and comments from readers are invited. (E. G. Laforet, M.D., 2000 Washington St., Newton Lower Falls, MA 02162)*

Roth LH, Meisel A: Dangerousness, confidentiality, and the duty to warn. *Am J Psychiat* 134:508-511 May 1977.

A psychiatrist who becomes aware, in his professional role, of possible dangerous behavior by his patient has traditionally been in a difficult position. An obvious conflict exists between the patient's right of confidentiality and society's right to protection. The landmark *Tarasoff* decision has brought legal constraints to this dilemma by requiring the psychiatrist

to make appropriate dissemination of such information. However, difficulties remain. For example, accurate prediction of violent behavior is not always possible; the meaning of "dangerousness" may be confused; the psychiatrist may be liable not only for failure to warn but also for giving warning; and the warning process may actually increase the patient's dangerousness. Several alternatives to a *Tarasoff* warning are available and should be considered in an effort to preserve the therapeutic relationship and at the same time protect potential victims.

Campbell AV: Establishing ethical priorities in medicine. *Brit Med J* 1:818-821 26 March 1977.

The heightened interest in medical ethics has resulted in a moral assessment of many specific medical practices. A basic problem that undergirds many of these considerations is that of distributive justice. Given limited societal resources and limitless health care needs, how can these needs be met most equitably? Although it is difficult to make such priority decisions, two points must be emphasized: 1) "discrimination between people with the same needs cannot be morally justifiable" and 2) these decisions "must be discussed publicly and should not be the sole prerogative of any one professional group or any single agency of government."

Cates W Jr., Grimes DA, Smith JC *et al*: Legal abortion mortality in the United States: epidemiologic surveillance, 1972-1974. *JAMA* 237:452-453 31 Jan 1977.

Data collected by the Center for Disease Control indicate that the death:case rate for legal abortion in the United States from 1972 to 1974 was 3.9/100,000 procedures. This mortality rate is similar to that of other commonly performed operations. Pregnancy and parturition carry a nine times higher mortality than legal abortion in the first trimester.

Leibel RL: Thanatology and medical economics. *New Eng J Med* 296:511-513 3 March 1977.

Economic and other pressures have produced a revision of the traditional ethical values of medical practice, particularly as reflected in the pages of *The New England Journal of Medicine*. The negation by these articles "of the most important philosophic tenets of Western culture — a sense of the sanctity of human life and a faith in the power and perfectability of the human mind — could not possibly have meaning in a free and expanding society. That being the case, one cannot help

concluding that they both reflect and generate pressure in the direction of some alternate and less humane form of social organization."

Martin ME: Statisticians, confidentiality, and privacy. *Am J Public Health* 67:165-167 Feb 1977.

The increasing collection and use of statistical data, particularly in the field of health care, has resulted in a growing concern for the privacy of the individual. Neither the protection of privacy nor society's right to know is an absolute right. Resolution of such conflicts will be attempted in the legislative arena but these efforts tend to be uninformed. Consequently "it is of the utmost importance to describe honestly and effectively for non-scientists how various privacy and confidentiality provisions may affect research and statistical activities."

Bates RC: It's our right to pull the plug ... not the law's, not the clergy's, not the relative's, not even the patient's. *Med Econ* 54:162-166 16 May 1977.

In California the Natural Death Act is legally binding on physicians. This has changed the impact of such documents as the "Living Will" from merely advisory to legally enforceable. However, the patient is not usually the best judge of when and how he dies, and frequently is not even in a physical state compatible with such decision-making. And other parties, including relatives, the law, hospital committees, and the clergy, are even less appropriate. Only the attending physician has sufficient intimate knowledge of the patient and of treatment to make a responsible decision about whether to continue or to terminate life-support.

(panel): Medical confidentiality — who protects the victims? *Pharos of Alpha Omega Alpha* 40:24-29 April 1977.

When information acquired in medical confidence indicates that the patient may be dangerous, what is the



physician's obligation to the potential victim(s) vis-a-vis the obligation to protect the confidentiality of the professional relationship? Distinction between a *specific, named* potential victim and *general* public safety might help to determine the manner in which such information is treated. In recent instances there has been a tendency to favor breaking of confidentiality, particularly when a specific individual has been named as a potential victim by the patient. This has been made a legal requirement by the decision in the *Tarasoff* case "which is totally unprecedented from a legal standpoint." Although the conflict is not easily resolved, trust is essential.

Lebacqz K, Levine RJ: Respect for persons and informed consent to participate in research. *Clin Research* 25:101-107 April 1977.

In the clinical research situation, the requirement for informed consent derives from the ethical principle of respect for persons. This principle gives rise to two conflicting requirements: 1) that we protect another from harm, and 2) that we must respect his right to self-determination. The current trend among regulatory agencies is to emphasize the former. However, such overprotection may be a form of disrespect for persons. The

consent requirement should emphasize "the autonomy of prospective subjects."

Donald I: Superfecundity: Simon oration: his problem and ours. *Brit Med J* 1:555-560 26 Feb 1977

The principles of *Humanae vitae* are valid and practical not only in the field of obstetrics and gynecology but in society at large. "Evil is self-generating and self-perpetuating" and consequently abortion on demand as a form of family planning is unacceptable. Further research on the physiology of reproduction is needed in order to make natural family planning more effective.

Fost N: Children as renal donor. *New Eng J Med* 296:363-367 1 Feb 1977.

Kidney donation by pre-adolescent children has generally been discouraged except in the case of identical twins. However, this policy can be challenged because a strict informed consent requirement is as unattainable in the case of adults as in that of children, and because kidney donation by adults has been viewed as beneficial to the donor and this perception should obtain in the case of children as well. (for editorial comment, see pages 390-391, same issue.)

## BOOKS RECEIVED

Abortion: The Development of the Roman Catholic Perspective. John Connery, S.J. Loyola University Press, 1977. viii + 336 p., \$7.95.

Alcohol, Tobacco, and Drugs: Their Use and Abuse. W. W. Worick and W. E. Schaller. Prentice-Hall, Inc., 1977, vi + 170 p., no price given.

Artificial Insemination. (Second Edition). Wilfred J. Finegold, M.D. Charles C. Thomas, Pub., 1976, xiv + 141 p., \$12.50.

Bibliography of Bioethics, Volume 2. Gale Research Co., 1976, ix + 282 p., no price given.

Biomedical Ethics and the Law. J. M. Humber and R. F. Almeder, editors. Plenum Press, 1976, xi + 541 p., no price given.

Biosocial Genetics: Human Heredity and Social Issues. G. J. Stine. MacMillan Pub. Co., 1977, xi + 579 p., no price given.

The Conflict of Interest Between Physician as Therapist and as Experimenter. Louis Lasagna, M.D. Society for Health and Human Values, 1975., 26 p., no price given.

Death, Dying and the Biological Revolution: Our Last Quest for Responsibility. Robert M. Veatch. Yale University Press, 1976., ix + 323 p., \$12.95.

Ethical Issues in Modern Medicine. R. Hunt and J. Arras, editors. Mayfield Pub. Co., 1977, 524 p., no price given.

Ethical Issues in Nursing. The Catholic Hospital Assoc., 1976., v + 99 p., \$6.00.

Ethics in Medicine: Historical Perspectives and Contemporary Concerns. S. J. Reiser, A. J. Dyck, and W. J. Curran, editors. M.I.T. Press, 1977, 664 p., no price given.

Ethics of Newborn Intensive Care. A. R. Jonsen and M. J. Garland, editors. University of California Press, 1976, xv + 193 p., \$4.00.

The Favour of the Gods. Ronald Berman, Ph.D. Society for Health and Human Values, 1977, 16 p., no price given.

Genetics and the Law. A. Milunsky and G. J. Annas, editors. Plenum Press, 1976, xii + 532 p., \$22.50.

Health Instruction: An Action Approach. R. E. Kime, R. G. Schlaadt and L. E. Tritsch. Prentice-Hall, Inc., 1977, xi + 365 p., \$11.95.

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Humanizing the Process of Medical Education. Society for Health and Human Values, 1976, 59 p., no price given.

In Sorrow Brought Forth. Rosemary Carroll. New Voices Pub. Co., 1969, 47 p., \$2.75.

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Know Your Genes. Aubrey Milunsky, M.D. Houghton Mifflin Co., 1977, xiv + 335 p., \$9.95.

Philosophical Dimensions of the Neuro-Medical Sciences. Stuart F. Spicker and H. T. Engelhardt, Jr., editors. D. Reidel Pub., Co., Dordrecht, Holland. 1976, vi + 274 p., \$29.00.

The Retreat from Motherhood. Samuel L. Blumenfeld. Arlington House, Pub., 1975, 222 p., \$7.95.

The Secret of Being Loved. Earnest Larsen, C.S.S.R. Liguori Publications, 1977, 64 p., \$1.00.

Sexuality in Contemporary Catholicism. F. Bockle and J. Pohier, editors. The Seabury Press, 1976, 123 p., \$4.95.

Value-Freedom in Science and Technology: A Study of the Importance of the Religious, Ethical, and Other Socio-Cultural Factors in Selected Medical Decisions Regarding Birth Control. Robert M. Veatch. Scholars Press (for Harvard Theological Review), Missoula, Mont., 1976, xii + 314 p., no price given.

Who Shall Live? The Dilemma of Severely Handicapped Children and Its Meaning for Other Moral Questions. Leonard J. Weber. Paulist Press, 1976, 138 p., \$3.95.

Yes to Life. Daughters of St. Paul, editors. St. Paul Editions, 1977, 328 p., \$4.95.